6: Roberts and Jenness --13 (1914-1916) 1925 Copper Eskimo
619, 174, 484

"Ten or twelve songs--No. 1 is the best example--are in the nature of travelogues, describing journeys that their composers have made either for trade or to visit friends in other communities. Nos. 2 and 14 are of special interest because they confirm the information derived from other sources, that in the west the Copper Eskimos came into contact with the Cape Bathurst Eskimos of the Mackenzie river delta, obtaining from them knives and wood and ivory, while to the eastward they were acquainted with the Netchilik and Aivilik tribes around the bases of Melville and Boothia peninsulas, the Qairniq Eskimos of the west coast of Hudson bay, and other tribes still more remote."

6: Roberts and Jenness--13 (1914-1916) 1925 Copper Eskimo
619, 721, 609

"Two subjects are noticeably lacking [JMR: in dance songs], war and love. The Copper Eskimos had not advanced beyond the blood-feud, and organized war was beyond their conception. Neighbouring bands were connected by blood and marriage, and their only enemies, the Indians in the south, were rarely seen and carefully avoided."

11: Stefansson--182
116, 186, 619

(1908-1912) 1913

Copper Eskimo

"They had never seen white men, although they had heard about them the things they had told me last night; the Indians they had never seen, but they had seen traces of them on the mainland to the south where the musk-oxen are, and they knew by hearsay from the Coppermine River Eskimo that the Indians are treacherous, bloodthirsty people, wicked and great magicians--no greater magicians, it was said, than the white men, but more prone to use their power for evil purposes. To the east lived various Eskimo tribes (of whom they named over a dozen), all of whom were friendly. To the north, on Victoria Island, lived two tribes, their nearest neighbors and best friends."

11: Stefansson--215-216 (1908-1912) 1913 Copper Eskimo
116, 619, 484

"This fording of the lake took place on the last day of July, and the 1st of August, a little east of the middle of Dismal Lake, we came upon a camp of those particular families of the Rae River Eskimo whom we had met in May. In their company we moved south to the headwaters of the Dease River, where the caribou hunting-camps of the Eskimo are scattered on every other hill. This is one of the most cosmopolitan communities of Eskimo in America, for they come here from great distances to secure wood for sled-making and for the wooden portions of their weapons. There were two or three families from Dolphin and Union Straits as far west as Cape Bexley; there were several families from Victoria Island, and two or three from the east coast of Bathurst Inlet. The gathering there [216] represented people from a territory five hundred miles in length from east to west, and two hundred or more miles wide from north to south. Some of the camps were pitched within a few miles of the shore of Bear Lake, and the oldest men there told us a rather surprising thing: that from their infancy they and their country-men had every year been in the habit of hunting down to the northeast shore of Bear Lake. This is extraordinary in view of the fact that Bear Lake has been a sort of Mecca for the explorers of the North for a hundred years, and the Hudson's Bay Company has had a station at Fort Norman for a century; and yet neither these explorers nor the Hudson's Bay Company, nor even yet the Bear Lake Indians, realized that a large body of Eskimo hunted on the shores of the lake every

year. True, every few years frightened Slavey or Dogrib Indians would come to the Hudson's Bay Company's post with stories of having found traces of the dreaded Eskimo, but it was believed that these were but small wandering bands who had come a great way from their country, which was vaguely supposed to be at a vast distance to the north-east."

11: Stefansson--283
116, 619

(1908-1912) 1913

Copper Eskimo

"The people who hunt on the south coast of Victoria Island, east of Lady Franklin Point, the Killinermiut (called also, and most commonly, Nagyuktogmiut), are as a matter of fact known in folk-lore and song to the Mackenzie River Eskimo, and they seem to have been similarly known to Amundsen's King William Island Eskimo, while the names of all the other equally large or larger tribes are unknown."